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sistency of public principle, to that he has no claim. He was steady only on the score of his prejudices, which were aident and intolerant, and determined the course of his political life. He was an enemy to religious freedom, and the friend of that exclusive and oppressive system, which has stood in the way of the national redemption from divisions, dissensions, dishonour, and disgrace. He was one of those who thought that a conciliatory temper in the administration of the government, was an indication of cowardice, and he judged of the state, as he would do of an individual. His panegyrists must be found among his own party; the challengers of his fame among the wise, and patriotic of his countrymen. The man of morals will not exult in the page which records him, but the meek and pensive charity of the christian will forgive him. The scholar, and the patriot, the statesman, and the philosopher, WILL EMULOUSLY DISOWN HIM.

For the *Belfast Monthly Magazine*.

IT is an act of literary justice that every author should have the credit of his own writings, and his fame not to be injured by their being appropriated to another. I have frequently met with the assertion that the Parable on Toleration was written by Dr. Franklin, and it has been so printed in a late edition of his works. But I find in a late Monthly Review that this beautiful apologue was written by Dr Jeremy Taylor, who was bishop of Down and Connor, and died at Lisnegavey, since denominated Lisburn, in 1667; and that it is in the latter part of his essay "On the Liberty of Prophesying." The excellent moral contained in it, may be a sufficient motive for copying it into your pages. It may possibly be new to some readers, and it is sufficiently excellent to bear frequent repetition.

"When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was one hundred years of age; he received

him kindly, washed his feet, provided supper, caused him to sit down, but observing that the old man eat and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of Heaven? The old man told him that he worshipped the fire only; and acknowledged no other God. At which answer, Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was. He replied, "I thrust him away because he did not worship thee." God answered him, "I have suffered him these hundred years, although he dishonoured me; and couldst not thou endure him one night, when he gave thee no trouble?" Upon this, Abraham fetched him back again, and gave him hospitable entertainment, and wise instruction. "Go thou," says the pious bishop, and go thou says the writer of his life, to every christian of every denomination, "and do likewise, and thy charity will be rewarded by the God of Abraham."

This good bishop lived in tempestuous times of persecution. He had suffered himself, and feelingly knew the evils of oppression.

Permit me to observe, that in a late magazine, in a paper, being a translation from the French, taken from Nicholson's Philosophical Journal on the quick perception of animals of the state of the weather, I observed the word **presentation*, used in an uncommon sense, partaking much of the Gallic idiom, and which could only be intelligible by placing a strong accent on the second syllable. On looking at Johnson's dictionary, I find he says this word in this sense is misprinted for *presension*.

Care ought to be taken to avoid the use of expressions in translations not admitted by good authority into the English language. Swift long ago complained "there was a danger of the license of translators inducing us to babble a dialect of French." The

* This remark is not quite correct, the word in T's manuscript was that stated here, but the Editor changed it to *presentation* (the word in the latter press) for the very reasons mentioned.

danger is not lessened in the present age. A CRITIC.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,
A MINUTE Critic in your last number, when speaking of the costume of the Irish Chieftain in delivering the Prologue, wishes to be informed how he disposed of his half boots and saffron sleeves, as his legs and arms were *bare*. All that need be said in reply, is, that the short boots edged with fur, came scarcely above his ancles, and his legs were bare; and that the saffron sleeves were tucked above his elbows, so that his arms (or at least his *fore*-arms, it the critic be an anatomist) were *also* bare. In short the Irish Chieftain was represented, like most of his countrymen at that time, and ever since that time, as being (proh pudor!) without shirt or stockings. Will this explanation serve to satisfy this critic animalcule, who is only known by the initials of his name S. N.?

There is a sort of spume or froth,
 Which hangs on plants of summer growth;
 The froth without, so light and thin,
 Hides a poor *nameless* fly within;
 You've hit this critic to a tittle;
 'Tis nothing else than Cuckoo Spittle.

I AM YOUR'S, &c. X.

For the Belfast Monthly Magazine.

CALCULATIONS OF WEIGHTS AND MEASURES.

THE difference in weights and measures, and the different denominations of them are frequently perplexing in the calculations of commerce. They also render it more difficult to compute the relative prices of grain in different countries. One use of a *magazine*, is to lay up, as in a *store-house* for future reference, such memorandums as are liable otherwise to escape the memory. Accept then the following calculations to show the relative proportions between the measures of England, and the weights of Ireland, by which grain is sold, in the former country by measure, and in the latter by weight.

A quarter is 8 bushels of Winchester measure. An English quarter of good wheat may be taken, at an average at $32\frac{1}{2}$ stones of 14 lbs.; of

barley at 28 stones, and of oats at $21\frac{1}{2}$. The Irish barrel of wheat is 20 stones, or $2\frac{1}{2}$ cwt.; of barley 16 stones, or 2 cwt. and of oats 14 stones, or $1\frac{3}{4}$ cwt. Thus a calculation may be easily made, by reducing the weights of the one country to the measures of the other. A READER.

For the Belfast Monthly Magazine.

LETTER ON MR. LANCASTER'S IMPROVED METHOD OF TEACHING

We cheerfully embrace the views of the Committee and Teachers of the Belfast Sunday School, in giving further publicity to the following valuable Letter on the much improved plan of Education so successfully practised by J. Lancaster. The Letter is in reply to one written by a Member of the above Institution to his friend in London, requesting a general outline of the system, discipline, books, slates, &c. &c. used, and the yearly salary requisite to bring one of Mr. Lancaster's finished Pupils to conduct a School in this country on his plan.

"42, Bedford Row, London July 28, 1810.

"DEAR SIR,

"**B**Y appointment I was yesterday favoured with half an hour of Mr. Lancaster's time, which is equally valuable and constantly occupied, especially during the short period which he spends in London. In answer to the question respecting remuneration to one of his pupils to establish a school, he observed that eighty or one hundred pounds a year is common, but that he could say nothing till you informed him, by letter (the only mode in which he wishes to communicate any information on this subject) what is the extent of the proposed school, what scale it would be established on, the nature and extent of the building, number of pupils, &c. In a word, a summary statement of what you want, and what you think of attempting to establish. His opinion generally is that you ought to proceed on a grand scale, and not attempt the adoption of his plan in a contracted manner, which could not be advantageous to any party; that you ought to endeavour to obtain the unqualified approbation of all the leading characters in the place, insure the attendance of the great mass of the population, and proceed on such a liberal principle that you must eventually succeed.

"You request a minute description of the mode of teaching, books, benches, slates, &c. used. These things require in general a month or